

the adviser of the Prince of Wales during his late visit to America. The Duke is a popular man in England. He is reported to be transferred from the Marquis to the North American Station. If so, your waters will again crown the royalty of England, and you will be able to see a young prince in no way inferior to his brother. For the benefit of the ladies, it may be stated that the Princess Alice is betrothed to a young Prince of the German House of Hesse.

The political world has lost during the last month two of its brightest stars—the Earl of Aberdeen and the Marquis of Dalhousie. The former was a veteran, and long looked to as the head of his party. He was a man of great capacity, but lacking in firmness and decision. It is generally agreed, the campaign in the Crimea would have been taken place. The Marquis of Dalhousie was a young man, having only reached his fortieth year. He was a statesman of consummate ability, and won immortal fame in the administration of India. His grand scheme, the annexation of Oude, is not entirely free from criticism—time only will show the real value of it—but whatever may have been the error of single acts of his administration, it was on the whole a splendid exhibition of mastery talent. Dr. Croft, the eminent rector of St. Stephen's, Walbrook, and for a long time the greatest public orator of London, is numbered with the dead. He had attained a great age, and had almost outlived his own celebrity.

Lord Palmerston, the most fortunate of Premiers, has had another death to bestow, in consequence of the death of the Bishop of Worcester. It was feared that Dr. Temple, the master of Rugby, and an intense follower of the school of Jewett and Baden Powell, would succeed to the vacant see. But the lot has fallen upon Dr. Philpott, a learned clergyman of Broad Church views, unknown to fame, save as having been Vice-Chancellor of Cambridge, and chaplain to Prince Albert. The Bishop of Rochester in a recent visitation made some severe remarks on the huge whisks and beards of the clergy of his diocese. The beard movement has now passed into the Church—and it is not unusual to see a country parson with elaborate decorations as imposing as those of a Crispin officer. The Bishop of Lahan wears a beard and moustache as commanding as those of Garibaldi himself. His Lordship of Rochester thinks all this very wrong, and rails against it—but he forgets to show how it is wrong, and why that God gave man a beard and a defence should be denied to the working clergy. There is no doubt that the wearing of the beard among clergymen would protect large numbers of them from throat affections, and probably from the poison of impure and sickly atmospheres. But the Bishop can see nothing but harm in the custom of wearing the beard—and calls upon his clergy to avoid the scandal. The result is that many of them have turned defiant, and have protested against his interference. If other Bishops adopt his theories, it would be better to give up the Episcopal crook as the symbol of office, and assume in its stead the razor, the shaving dish, and the barber's pole.

Father Chiquin, after having visited the principal towns of England, has just taken leave of us. His simple statements have stirred the hearts of thousands—but he has not met with that practical sympathy which his case would seem to warrant. He has not realized the sum of money which he hoped to obtain for the endowment of his college. A most absurd Christian pastor has just been issued by Cardinal Wiseman. A leading article in the Times cuts him up into ribbons, and most deservedly.

The second week in January is to be devoted by the Churches of England, and of all the world as far as practicable, to special and public prayer. It is proposed by the Committee from whom the idea emanates, that on Sunday, Jan'y 6th, sermons shall be preached on the promise of the Holy Spirit. On Monday, the 7th, prayer is to be offered for Christian Union. On Tuesday, for the attainment of a higher standard of holiness by the children of God. On Wednesday, for an increase of conversions in the families of believers. On Thursday, for the free circulation of the word of God and Christian literature. On Friday, for the out-pouring of the Spirit on all Christian ministers throughout the world; and on Saturday, for the speedy overthrow of all false religions and the hastening of the Kingdom of Christ. We are anticipating a very blessed week.

A most interesting service was held last week at Greenwood, coinciding with the departure of several missionaries and their wives, including Mr. and Mrs. Calvert, for Fiji. A large number of friends assembled to say farewell, and bid them God-speed. Mr. Calvert has been engaged in passing the Fijian scriptures through the press—and returns with the entire Bible in the Fijian tongue, for circulation among the natives.

The Juvenile Missionary Society to which you called the attention of your readers some weeks since, is growing rapidly. The example set by the Bradford people is being extensively followed. It is hoped ere long the income of the Missionary Society will be doubled by this means. Mr. Mason is quite astonishing by his progress in the Book Room. The new series of the Early Days will be quite a triumph of art and cheapness. It will surpass every religious periodical of the same price. Our book list shows no new works—and it is to be supposed that our ministers have so much to do that they cannot find time for writing.

It is rumored that at the next Conference the chair will be occupied by one who has graced it before—and whose administrative ability is no less distinguished than is his silvery eloquence and purely beautiful thought.

Obituary Notices.

Died on Monday morning, Dec. 24th, at Wolfville, Emma DEXL, in the nineteenth year of her age. Nearly a year previous to this event, it was evident consumption had marked her for its victim. By many, this disease is regarded as a curse, but in frequent instances it proves a blessing. After the conviction that death is doing its work, come weeks and sometimes months for reflection. At such times and under such circumstances earthly objects will lose their charms—the mind will wander forth into the future. "Am I prepared to die?" will echo through the chambers of the soul and find an answer there. Time is given for such momentous considerations, the weighty soul of sorrow, will turn to the Almighty arm for support and comfort. Thus with her sister, though kind and affectionate, beloved by all who knew her, she was a stranger to the blood which bought her pardon, until during the time of her sickness. Disease made rapid roads upon her constitution, so that in September she was confined to her dwelling; then she fully realized her position, drawing near the dark valley and unprepared for the journey. Her distress of mind was indeed great, but she continued to plead with God, until while in agony of soul presenting the merits of Christ, the dark clouds were rolled away; light shone into

her soul, and she could rejoice in a sense of her acceptance with God, and her language was, "I am very happy." From that time no doubt crossed her mind, not a cloud arose. Soon after her conversion she received the ordinance of baptism from the hands of Rev. T. Angwin, by pouring, agreeably to her own request. It was indeed an affecting sight, this young disciple on her dying bed uniting with the Church of Christ in the baptism of the Holy Spirit, of which this is typical, was not withheld, but God poured down upon those assembled the blessings of his grace, and we could rejoice together in Christ Jesus. Though her affliction was so prolonged, not a murmur escaped her lips, her will was sweetly lost in the will of God. She was ever ready to thank him for her affliction and say it is good for me to be afflicted, and at all times was enabled to say, "Sweet peace thy promises afford." In conversation with the writer, she said the evening previous to her departure—tell my young friends to seek religion, it is my dying advice. She had frequently referred to her death, stating that she had no fear, she trusted in Christ. He had promised to be with her. The time came for her to prove the promise. God called—the angel hands were writing—she laid back upon the pillow and sweetly fell asleep in Jesus:

Alone in Jesus, blessed sleep,  
From which none ever wake to weep,  
A calm and undisturbed repose,  
Unbroken by the worst of foes—  
To be absent from the body is to be present with the Lord.—We believe she is now before the throne of the Eternal, having washed her robes and made them white in the blood of the Lamb, her song mingles with the song of the redeemed, her crown flashes amid the shower of golden crowns cast at the feet of the Redeemer. Her body was consigned to the grave on Wednesday, Dec. 27th, in hope of the resurrection unto eternal life. A discourse was delivered upon the occasion, from the words of our Saviour, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Her dying admonition was presented then, to the large number of young persons present. May God grant that advice coming from a dying bed, may prove a saviour of many precious souls. What a loud call in this to the young people of the village? Be ye also ready.—Not long since, she mingled with them in their associations—now her place is vacant—now she slumbers, disturbed not by the wintry blast which sweeps over the grave—back from the tomb of our departed sister, in tones clear and distinct, comes the sound of warning—prepare to meet thy God.

Provincial Wesleyan.

WEDNESDAY, JANUARY 16, 1861.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we publish this week the following resolutions, which were adopted by the Synod of the Eastern British America, at their annual meeting, held at the residence of the Superintendent Minister, in the city of Toronto, on the 15th inst.

Collegiate Education.

To thoughtful and intelligent Methodists throughout the Lower Colonies.  
FELLOW-COUNTRYMEN:  
We respectfully solicit from you a patient and impartial consideration of the great question we are about to discuss. Eastern British America is our home. We respect its people, prize its institutions, exult in its freedom and cherish its faith in its destiny. Methodism in the Church of our prayerful and deliberate choice. Herology commends our undiverted assent to say we believe in it, we love it, as a perfect system of harmony and truth. Her progress, her power, her philosophy, her great services to the cause of Christ in the world, engage our study, and excite our joy. We find peace to our soul in her communion—God willing, we shall find shelter for our dust in her sepulchres. Our love for our common country and our common Church, together with the bearing of our subject upon the highest prosperity of both, form an all-sufficient justification of the attempt we propose to make.

We propose, in a series of articles, addressed to you, first to show the importance of the question of Collegiate Education to the youth of our country, and our Church—showing that the prosperity of that country, and the just influence and power of the church in the future, very largely depend upon the wider diffusion of the Higher Education; if penetrated with a truly religious element; and, then, to inquire into the means most available, and best adapted to accomplish the work needful to be done, by the effective use of which we may most advantageously train the precious youth to whom, as a church, we are responsible both to God and man. By the Higher Education, we mean that kind and degree of mental culture which aims fully to develop, in the most harmonious manner, the whole assemblage of intellectual faculties—a culture carried on by the earnest study of language, of literature, and of science, mental and ethical, mathematical and physical, and which, not only by the mental skill and strength developed, but also, by acquaintance with the fundamental principles underlying all learned pursuits, prepares the educated man to pursue, with the highest practical advantage, the profession of his choice. This Education, because it can be best and most easily obtained in institutions commonly called colleges, created for the special purpose of bestowing it, we call Collegiate Education. Under conditions hereafter to be noted, this Education should be as widely diffused as possible. The well-being of our country demands such a diffusion. We do not indulge utopian visions of a universal diffusion of the Higher Education among all classes of our youth—our early and hard pressure of poverty—the rude and unintellectual kinds of toil to which large numbers must ever be devoted, would preclude the possibility of realizing such visions, were they unwittingly cherished. Happy the land where common school education is thorough and universal among its people—happy still, if there is the Higher Education, it is accessible to all who may aspire to its attainment, and to all who from position or profession, ought to have it in their possession.

The physical prosperity of these Colonies cannot be secured without the industry and sobriety of their inhabitants—there must be patient labour and thoughtful frugality. But much more there are wanting. The character and degree of our temporal progress will be determined by the enlightened improvement, or by the comparative neglect of our relative advantages. We need judicious enterprise, expanding commerce, scientific agriculture, and naturalized manufactures. We want our minerals explored, and raised from the depths of the earth—we want our fish pursued, and drawn from the depths of the sea. We want the most to be made of our soil and position. Our resources are varied and rich. Unmeasured wealth lies all around us unappreciated and unemployed.

We are poor in the midst of plenty. Now we do not assert that the hand that yields the ear of wheat, that unfurls the sail, that guides the helm, the plow or the plough, that throws the line, that flies at the mill or that tends the spindle and the loom, should be the hand of a highly educated man. No! but we aver that over all the great interests of our country, commercial and manufacturing, mineral and agricultural, the most highly cultivated intelligence of the land should preside, and a wide range of necessities of the case may predict that, in normal circumstances, in proportion as the best trained minds are devoted to the planning and controlling of the principal operations connected with these interests, will they be successfully and healthfully progressive. It is most desirable that our leading merchants, manufacturers and farmers should be men of large and liberal culture—men raised above the narrow, sordid, and vulgar vulgarity too often characteristic of the wealthy and uneducated man. Such educated men, apart from their direct influence upon the development of the sources of national wealth, would be in their respective localities many centres of light, whence would radiate around them, humanizing and elevating influences of the greatest value in the formation of public sentiment, and in the moulding of public character. Their comprehensive views, accurate knowledge, and well-balanced judgments could not fail in being productive of the best effects on those within their sphere. A noble way of thinking, and an eager yearning after self-improvement and advancement in all the arts that minister to human comfort, and adorn human life, would be created by their refining and stimulating example.

Not less important to the well-being of our country is it that those who make, interpret and administer our laws should be thoroughly educated men. The legislation of a country should be in the hands of its best and strongest minds, fitted by careful discipline and a wide range of knowledge, to guard with intelligent discrimination the precious trusts confided to their care. Under free institutions, such as ours, the number of educated men must be vastly multiplied, before we can hope to draw our legislators from the educated class alone. Yet who, considering the various and complicated interests involved—the many profound problems closely affecting the social happiness of the people, demanding solution from the statesman's brain, the large questions embracing the interior economy of a nation and its exterior relations to the world without—questions delicately bordering on the confines of unexplored territories of the social and political science, and requiring the most philosophical adjustment of conflicting facts, does not instinctively perceive that the ignorant and unlearned man should be the last of men to assume the functions of the statesman and the legislator. We are entering upon a transition period. We are outgrowing our old and isolated colonial forms, and are being borne onward in search of a higher national life—a loftier station—a wider sphere of action. Beyond the requirement of all past times, do we, now, need men of the highest mental stature and complete equipment solely to guide us in our perilous march.

No should the lawyer be less an educated man than the lawmaker. It cannot be for the interest of our country that the noble and liberal profession of the Law, to whose defence is entrusted the rights of property and reputation of person and life, should overflow with uneducated or half-educated metaphysicians. In the high character and lofty attainments of those connected with the administration of the law, we possess one of the guarantees of our liberties. Respect for the law, and willing submission to its restraints, will much depend upon the qualities of its administrators. Well-educated and eminent lawyers are educators of the public mind—and educators of an exalted class. The multitudes thronging our courts of justice, who witness the skilful disentangling of conflicting evidence and of complicated facts, who are charmed by the clear statement, or thrilled by the impassioned oratory of the accomplished advocate, cannot but have their taste somewhat refined, and their intellect stimulated to salutary exertion by such masterly displays. Besides, our judges are selected from the legal profession. We need to insist that they should be men, not only learned in the law and of spotless integrity, but also, men of the highest general culture, embodying in their own persons the grace, solidity and skill of the fullest intellectual development. Such harmonious self-development will never be attained by the study and practice of the law—especially English law, which is a conglomeration of specifics, a heterogeneous collection of fortuitous enactments, devoid of philosophy, when compared with ancient codes. The study and practice of law, uncorrected by more general training, leads to a one-sided mental development, or, as it has been aptly imagined, "sharpens the edge but narrows the blade." Now the average cultivation of the bar will determine the attainments of the bench. If, therefore, you would have judges of the most elevated stamp, you must raise up the entire profession from which they are chosen.

But we allege, in continuance, that the medical profession ought, also, to be thoroughly educated. We place our lives in their hands. The qualities which are requisite for the acquirement of medical skill are precisely such as a thorough general education is calculated to develop—the quick perception, the close attention, the power of rapid and accurate reasoning and of prompt decision. These qualities are alike necessary for the study of the medical science and for the practice of the medical art. In the general knowledge of language which a collegiate education bestows, the medical man finds the means of access to the stores of ancient and foreign learning, bearing upon his honoured profession. Then, the position which he fills, and the influence in society which he exercises, render it most important that he should be a high-minded, highly-trained, wide-thoughted man. You cannot too carefully guard your country against the vile nostrums and pretentious humbug of ignorant quackery.

Moreover, a power has in late times grown up in all free countries, and which has struck its roots down deep amid the foundations of our own institution—the power of a free press—a power which, for good or evil, has become one of the prime elements of modern civilization. This power, with its eye and ear ever open, and its tongue—its tireless tongue—day and night going, praising, denouncing, glorifying, praising, abusing, blessing and cursing—this power is everywhere, has access to everybody, encompasses all like the atmosphere, and is steadily controlling your thoughts, influencing your judgments, and shaping your national destiny. This mighty, ubiquitous power should not be under the guidance of uneducated school-boys. The majesty of well-robbed mind should be enthroned on the press—mind in its highest manifestation, with its richest learning, in its noblest compass, and with its farthest reaching sympathies with goodness, beauty and truth. More and more will this daring power invade the precincts of the school and the platform, of the bar and the bench, of the senate and the pulpit.—This invasion cannot be turned back, but high intelligence may be placed at its head, which will

save it from the rude excesses of Vandalian desecration, and withdraw it from the regions of slang, impertinence and ignorant presumption. You may form an alliance between current newspaper literature and sound learning; so that collegiate education on the wide arena of journalism, may weekly and daily draw its polished weapons in defence of liberty and order, of progress and law.

But on no account is it of greater moment to the welfare of our country that collegiate education should be widely disseminated, than on behalf of our common and grammar-school education. Germany has the most perfect common-school system in the world; and in Germany Collegiate education is of a higher order and is far more general than in any other land. The latter is considered the necessary complement of the former. The German estimate is founded on an experience never likely to be contradicted. The lower education must look to the higher for its text-books and principal teachers—for its patrons and improvers. Every grammar-school ought to be presided over by a fully educated man.—He ought to know more than he teaches, if he teaches as he ought to teach. College-bred men would be the most enlightened and strenuous supporters of good common schools. No quinquennial, or on its less more ridiculous, or in its tendency avowedly selfish, or the despicable charity, than that there is a natural antagonism between a good common-school system and a judicious collegiate system, and that to obtain the former in a young and poor country, you must sacrifice the latter. The reverse is the exact truth. They are natural allies—useful allies; they strengthen each other. As well might you affirm that you towering mountain-ranges—whose waving, trembling plumes attract the rain-laden clouds, and within whose cavernous bowels is the birth-place of lovely fountains, of meadow-watering, vale-enriching streams and ship-bearing rivers—rob the adjoining lands of the moisture their wants demand, as to assert that the privileged minds, flourishing in the perennial vigor and freshness of the higher culture, prevent the requisite amount of education from reaching the every-day masses. Collegiate education, and in its daily and varied ways transmits the refreshing streams of knowledge down to the very sea-levels of common life—yes, to the ebb-tide level of humanity.

Sabbath Schools.

Our former article on this subject, both show that for its possibilities, tendencies and actual performances in behalf of Christ's Kingdom, we rate the Sabbath School very high. Considering, however, its field of action, its array of means, its motives and its ostensible ends, we are entitled to expect more from it than it has, as yet, accomplished. Rightly wrought and sustained, its direct results might be greater than they are. Is the just relation of the Sabbath School to the parent, the pastor and the Church clearly understood among us? It may safely be said that it can neither be scripturally nor safely conceded. Or it may shrink from the position it can rightfully demand. In either case its usefulness will be greatly lessened. The Sabbath School cannot assume parental responsibility—it does not, it ought not to supersede parental training. No parent can devolve his obligations on the Sabbath School. The Sabbath School aids, it does not supplant the parent in the moral and religious culture of his children. The obligations on parents to bring up their children in the nurture and admonition of the Lord are still as binding as they were before Sabbath Schools had an existence. Nay, these obligations are the more weighty and stringent, if possible, from the fact that Sabbath Schools multiply the facilities for the more effective discharge of the duties which such obligations involve. The Sabbath School is an instrumentally employed, in part by the parent to assist him in the Christian instruction of his child. It is no respect precludes the necessity of incessant parental teaching by the fireside. The Sabbath School is answerable for no time beyond its own hours of teaching. During such hours, it is engaged in a work, for the good and faithful performance of which, God holds the parent, in the last resort, strictly responsible. From this subsidiary relation of the Sabbath School to the parent it ensues that the parent is bound to do all that in him lies to secure the efficiency of the instrument doing for him so important a work. He is bound to the way he should go—he is impelled thereby to assist him in the discharge of his duty the parent will keep himself well informed as to the character of the Sabbath School teaching. He will see to it that his child is taught what he himself believes to be the truth of God. He will feel it to be as culpable to permit another to teach his child dangerous error as to do himself. The time will come when the child will be fully accountable for his own religious beliefs—in the first instance, the parent is accountable. The Sabbath School cannot suspend that accountability. Nor will the enlightened parent be indifferent to the modes of procedure which the Sabbath School may adopt, or to its equipment for the work which it aims to perform. He will not permit his child to be trained to the love of amusements of a dangerous or doubtful tendency under the auspices of Sabbath School celebrations. He will not pick and choose to the internal economy of the School the approval of love of approbation, the development of personal rivalry and the desire of personal display are encouraged and fostered and landed to the detriment of all the religious aims of Sabbath Schools. With all his influence he will represent these, if he detect them. He will exercise a liberality on behalf of his child in keeping the Sabbath School library well replenished with needful books and periodicals. He will endeavor to make the School all it ought to be, and he will sustain it to the full with his patronage and prayers and benedictions. He cannot do away with parental obligation, neither can it assume pastoral responsibility. For the Christian minister is imperatively required to feed the lambs of the fold. His obligation to care for the youth of his flock is commensurate with his capability and opportunity. By none, perhaps, is the Sabbath School so highly appreciated as by the Christian minister, for he is favourably situated to trace its operations and estimate its results. He is marvelously aided by the School in a most important department of labour. Not on this account, however, is he relieved from personal responsibility. The Sabbath School is an instrument of the Church to do Church work. In the Sabbath Schools connected with our Conference there are nearly twelve thousand children. A large majority of these, we judge, have been dedicated to the Holy Trinity in baptism.

By that baptism they were solemnly placed under the care of the Church. To a certain extent, the Church became responsible for their religious training. The Sabbath School is not merely, therefore, an instrumentally employed by the parent, it is, also, an instrumentally authorized, employed and controlled by the Church to aid the ministry in the religious instruction of its covenanted youth, as well as in the evangelization of any others rightfully drawn within its legitimate sphere. At the head of all Church or-

ganizations for spiritual ends, within any given congregation, the pastor, by necessity of office and responsibility confessedly stands. From him, therefore, on many grounds, the Sabbath School demands the warmest sympathy, the fullest co-operation in his power to render—his general supervision, his best counsel, his frequent presence, his fervent advocacy and earnest prayers.

Not less urgent or just are the claims of the Sabbath School upon the Church. The efficacy of the Church largely depends upon the future of our common and grammar-school education. Germany has the most perfect common-school system in the world; and in Germany Collegiate education is of a higher order and is far more general than in any other land. The latter is considered the necessary complement of the former. As its youth are early converted to God, and as their training, so will the Church grow strong and active and holy in the coming times. How pressing the claims of Sabbath Schools upon the Church. The Church ought to acknowledge these Schools as being numbered among its most precious and vital interests. They should be nourished and cherished with a loving tenderness and an unstinted liberality to the full measure of their wants.

Do all who engage in Sabbath School tuition and management realize the position they occupy? Is it wonderful opportunities? Is it solemnly entrusted to the objects to be accomplished? The Sabbath School institution and training should be explicitly, directly and continuously to lead the dear little lambs of the fold straightway to the bosom of the Great Shepherd. No inferior aim will meet the necessities of the case, or prove worthy of the opportunity offered. Here only are these dear ones safe. Where conversion is not directly sought, conversion will seldom occur. We rarely effect more than we attempt. To aim only at general good, to communicate only general Christian instruction will not at all secure the desired success. The aim must be specific, the effort, direct, personal, persuasive, urgent. We affectionately press this point upon the hundreds of Sabbath School teachers throughout our Church. We would not be unmindful of the necessity of Divine influence to render Sabbath School instruction effectual in leading young hearts to the Saviour, neither would we be forgetful that we cannot hope to reap where we have not sown. Neither in the pulpit nor in the Sabbath School ought we, even for a week, to be content without some appropriate evidence of the necessary connection between humble, prayerful, well-directed labour and the accomplishment of justly desired ends.

Do our dear fellow laborers of the Sabbath School diligently cultivate their own minds in order to a higher degree of efficiency in their honorable calling? Do they give themselves to profitable reading and meditation and prayer in respect to their Sabbath School duty? Do they study the best methods of instruction known to the Church? We prize the method which, dealing directly with the Sacred Word, brings the young soul quickly in contact with the life-giving truth. Still we cannot think the Catechism of well defined and well harmonized doctrine, as it is dispensed with altogether. We deem it of great value, especially if it be properly taught—not merely as a work of memory, but as an exercise of the understanding. Our Conference has wisely recommended the use of our excellent series of Catechisms in all our Schools. Yet we believe it to be of high importance that the youthful memory should be well stored with the precious gems of the Holy Book. Rich and inexhaustible is that sacred treasure—priceless its stores.

Of only inferior moment do we regard the storing of the young mind with the best productions of the Sacred Word. We would have the youthful imagination controlled and purified and fired with the lofty conception and the burning imagery of Psalms and Hymns and Spiritual Songs; and the young heart imbued and subdued with the charming sentiment, their melting pathos, and their reverent adoration. We find we have exhausted our space, and must, therefore, pause though our quiver is still full.

whose building acowls a debt, made Christmas week lively with a money-making enterprise which took the vulgar shape of a joint Tea Meeting and Fair; also for necessity, to which taste must often be sacrificed?

Knowing a few eyes that will sparkle to read, because of former association for the incurring or ridance of debt, we beg to insert a brief story of the doings. The Sons of Temperance, accustomed to be in league with a benevolent object, opened the doors of their fine Hall, and the morning of Thursday, 27th Dec. was announced for the gathering. The Fair was the idea and work of the juveniles, for whom a tall Christmas tree grew up, according to order, on one side of the building. It offered a tempting display of toy and doll, and many shapes of rare and cunning work, and sweet-smells, and useful things besides for sensible people to buy all swung under the patronage of British colonies, which lifted their proud heads from the topmast branches. As had been promised, tea tables were served at 6 1/2 o'clock, when as with one voice, went up the song of the people, "We thank the Lord, for this our food, &c. &c." The Kingston Brass Band had generously consented to contribute their music to the enjoyments of the evening, and now on a raised platform, at the upper end of the building, while other guests were supping, their skillful harmonies filled house and hearts, eloquently adding sound to sight. Music, speeches, declamation, and sales took turn in pleasant variety as the evening wore away; besides these, the voice of social intercourse had undertaken in the form of conversation the little coteries that grouped themselves around in all directions. The light and colour on the tree, and through the garnishments of the building, were a feast for the eye, though these only intensified the superior light that streamed over the human faces from luminous soul apertures. It was a joy to see, to be sure, but it did not strike as a pretty festive welcome to the new strange year, just at our door, and did us good beside, teaching us, by the sympathy of innocent pleasure, how much we can bless each other. When the time for separating came, the Band intimated it, and "God save the Queen" was the retiring sentiment, except with a few who lingered awhile to count over some twenty pounds, a result highly satisfactory, all circumstances considered.

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Stinson's father hopes to meet his son in heaven? Were cups on father and another fitting words for dying lips—for a soul to be immediately taken to heaven? Alas! many miserable ones believe that there is no Hell till the dreadful hour which flames close around them. An awful responsibility rests on the men who preach the pernicious doctrine of Universalism. They then give men to their destruction and flatter them with the hope that all will, till it is too late. Far be from us to say that no Universalist can be a good man, an honest man, a sincere believer in Christ, an heir of eternal life. But we are convinced that the tendency of the doctrine is evil and that continually. It is a gigantic falsehood, and as such must be injurious. Experience shows it to be dangerous for this life as well as the life to come. Our language is strong but we are convinced that it is the language of truth and soberness. As surely as the Bible is God's word, as surely as Christ spoke the truth and did not deceive, as surely as there is a righteous Judge in Heaven, and sinful men on earth, so surely is Heaven ordained for the righteous and Hell for the wicked. If there were but one passage in Scripture declaring the existence of Hell, and denouncing everlasting woe on the impenitent that one passage should be enough. Let God be true and every man a liar. But there are innumerable declarations, warnings, exhortations and denunciations which men would be worse than blind if they persist in refusing to hear. It is inflicting a cruel and irreparable injury on men to flatter them with the dreams of Universal salvation till death overtakes them and their day of probation comes to an end. It is a sad charity that preaches peace when there is no peace, that jests with the most solemn truths and endeavours to turn their edge by means of flimsy sophisms. This is nothing but throwing dust in men's eyes to their eternal ruin. If poor Stinson instead of believing his father's arguments in favour of Universalism had believed the words of the Lord Jesus he would have been a useful member of society here and a saint hereafter. Let your child read the following declaration of our Lord and cannot be a Universalist: "The hour is coming in which all that is in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation."—Prov. Evil.

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